SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 40th year

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FRIENDLINESS

We were discussing church attendance with a friend who travels a lot in his work. Sometimes he spends several weeks in one place before he has to return to his home office. We asked him how he decides which church he attends. He said that he has the directory from Orthodox People Together and he also checks the telephone directory. He told us that when he returns to certain towns, he heads for the church where the people were friendly.

About the same time, we received a letter from a young couple who had to move from their home territory. We had furnished them a list of Orthodox Churches in their new home area. They wrote us that they were not attending a certain church because the people were friendly.

How would these people rate your parish? Even if it would be rated low on the friendly list, this is one place where you can do something about it. Here are some suggestions that can help you.

1. **Think friendly**. Before going to the service tell yourself that you are going to be a friendly person. Remember that you can express friendship in your own way to those with whom you worship.

2. **Take the initiative in being friendly**. Do not wait until someone speaks to you, but try to be the first one to speak. Don't worry about seeming to be pushy.

3. **Don't rush away after the service**. Stay long enough to welcome visitors and do some visiting, especially with those you don't see very often. Too often those who do stay after the service visit only with those who they may see during the week or they are related to, while ignoring guests, new members, and those they don't see very often.

4. **Learn the names of as many members as you can**. Remembering names will add a new dimension to your friendliness. We personally know of a parish where we would ask about a certain person only to be told they didn't know their name even though the person came regularly to church and was identified as the one who sits in the fifth pew

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Love that is shared
is a beautiful thing —
it enriches the soul
and makes the heart sing!

PLUCK OUT YOUR EYE

Learning how to handle our mistakes is fundamental to good mental health. If we can learn to face our mistakes, we can open the door to spiritual and emotional growth. When we hide from our mistakes we dig ourselves deeper into destructive behaviors and emotions. The Bible shows us the important steps to take in keeping our minor slip-ups from becoming major blunders.

In Matthew 18:7-9, Jesus teaches his disciples how to cope with their defects and errors. He uses strong and dramatic images to impress his disciples and us with the seriousness and importance of His lesson.

First, He emphasizes something we all need to know: Temptation comes to all of us. We all make mistakes. A problem we all have in facing our mistakes is the sense that we are the only ones who fail.

Mistakes are inevitable because we are all limited. Often we are forced to make decisions and act with incomplete knowledge. Later, when we have more information, we might find out that our decision was wrong. At times, we feel confused in our decisions, and only discover later that the better path lay before us all the time.

Jesus' second lesson is central. He makes His point with vivid symbols. "If your hand or foot causes you to sin, cut it off and throw it from you..." He repeats the point with emphasis, "If your eye causes you to sin, pluck it out..."

Jesus is not telling us to hurt ourselves physically. He is speaking symbolically, as He does so often. He means that dealing with our mistakes is one of our most painful tasks. It is painful because our first impulse is always to deny our mistakes and pretend to others — and to ourselves — that they never occurred.

It's the worst thing we can do. It can result in a life based on a lie. Our deceit

Continued on Page 21, Col. 2

IN THE HOME

Orthodoxy is not only a Church religion — it is also a home religion. There are certain traditions which pious people have practiced throughout the ages.

On the day of the **Procession of the Cross** (Aug. 1/14), place some flowers near the Cross in your home. Read Romans 12:1-3 and Matthew 10:37-11:1. If you can sing the beloved tropar at your prayer time: "O Lord, save Thy people and bless Thy inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy Habitation."

On the Reading from Romans, especially verse 2:2, gives us direction. "Be not conformed to this world: but be ye transformed by the renewing of your mind."

On the day of **Transfiguration** (Aug. 6/19) take some fruit including some apples and grapes to the church for blessing. Share the blessed fruit with those who haven't brought any. Some parishes furnish the fruit, but you might want some of your own to bring home for those who were unable to be at the church. We always take some of ours to the housebound and any Orthodox we know in nursing homes. Read from 2 Peter 1:10-19 and Matt 17:1-9. Affirm with the kondak of the day: "We shall walk forever in the light of the glory of your face, O Lord. Alleluia."

On Aug. 15/28 we celebrate the **Dormition** of the Mother of God. Prepare a small bouquet of flowers and herbs to take to the Church. If you can't get to the church, fix a small bouquet and place it before an ikon of the Mother of God. Read from Phil 2:5-11 and Luke 10:38-42,11:27-28. Kondak for the day: "Neither the tomb, nor death, could hold the Mother of God. She is always ready to intercede for us, forever our firm hope and protection. Since she is the Mother of Life, Christ Who dwelt in her ever-virginal womb lifted her up to life."

The **Beheading** of St. John the Baptist is found on Aug. 29/Sept. 11. It is a strict fast day. Bible readings are from 1 Cor.

Continued on Page 22, Col. 2

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News CHRONOLOGY

August 1992

ITEMS LISTED HERE ARE GIVEN FOR THE CONVENIENCE OF OUR READERS. WE DO NOT NECESSARILY ENDORSE THEM.

Bishop Paul (Pona marev), recently consecrated in March 1992, in his early forties has been assigned to NYC by the Moscow Patriarchate.

DIED: Fr. Michael Jelenevsky (retired) in Toms River, NJ. Fr. Charles Panchisin of Niles, IL.

CELEBRATING its 75th Anniversary on September 20 is SS Peter and Paul Parish, 12711 Madison Ave., Lakewood, OH 44107. Call Fr. John Adamcio for info at (216) 521-0923.

AN ORTHODOX SCHOOL is being planned for the Scranton, PA area. Contact: Fr. Mark Andrews (717) 342-0566 for details. This is a type of "Parochial" School for children to replace Public School attendance. It begins classes in September 1992.

CELEBRATING its 100th Anniversary is Holy Resurrection Cathedral, 591 N. Main St., Wilkes-Barre, PA 18705. A full year of events included Father Toth Sunday. Deadline for a Commemorative Book is August 15. A Moleben will be served on September 13 and the year will end with a banquet on November 8. For info call Andrew Buleza at (717) 824-1007.

THE BLESSED ST XENIA CHURCH HOSPITAL has opened in Moscow. It is the first church sponsored hospital in Russia. It opened in 1991 in buildings belonging to the Theological Academy. Various teams have been going here to access the needs and have been bringing much needed supplies for the hospital and the church. Call Fr. Andrew (603) 542-6273.

AN ORTHODOX MISSIONS AND EVANGELISM CONFERENCE is set for Sept. 3-8 in Santa Barbara, CA. It is being cosponsored by the Greek and Antiochian Archdioceses and the Orthodox Church in America.

MAGADAN, Russia, is a port city on the Sea of Okhotsk in Siberia. It was started as a forced labor camp by Stalin. An Orthodox bishop was assigned to this city where no church can be found. He plans to build a cathedral as a "memorial to those victims who perished in the terror of the concentration camps," which were located here.

DISCOVERY WEEKEND for those in ages 22-40. Pan-Orthodox for singles or couples. From September 4-7 at Antiochian Village, P.O. Box 638, Ligonier, PA 15658. Sponsored by the Greek and Antiochian Archdioceses and the OCA.

HOLY CROSS MONASTERY in Washington, D.C. accepted as a lay-associated "monk" or Oblate, Fr. Alexander (who is married to Anne). Fr. Alexander had been an Anglican priest for 40 years.

HELP IS NEEDED by the Orthodox Church in Haiti. Fr. Michael has a school and some small "home" industries to alleviate the suffering of some. Church, school and personal supplies like shoes are needed. Since there is an embargo on anything going to Haiti, send inquiries to Orthodox Church/Father Michael, c/o Lynx Air, P.O. Box 407139, Ft. Lauderdale, FL 33340 or contact Americares, 161 Cherry St., New Canaan, CT 06840.

ST. TIKHON DAY will be celebrated at St. Tikhon's Monastery on August 16 with Divine Liturgy at 9:30. Lunch will be served at noon with tours of the new dormitory and sales at the bookstore starting at noon. The monastery is located in So. Canaan, PA, about 10 miles off I-84.

WANTED A SISTER CHURCH: For the Church of Holy Friday (Paraskeva) in the town of Zalau, about 45 miles from Cluj in Romania. Fr. Ivan Ghinaco hopes to build a church here as a memorial to the Christian marytys of the Communist regime. Call 609-497-0224 for info or write Creed, 787 Princeton-Kingston Rd., Princeton, NJ 08540-4165.

THE 6TH ANNUAL ORTHODOX CHURCH MUSIC CONFERENCE will be held in London, Ont., Canada from Oct. 8-11. The conference will offer intensive instruction and practice in Russian Orthodox Church music. Write: Zina Dow, RR 2, Ilderton, Ont., Canada NOM 2A0 or call (519) 666-0666, or Fax (519) 232-4952.

BISHOP NICHOLAS of the American Carpatho-Russian Orthodox Greek Catholic Diocese of the USA has written to James A. Baker, the Secretary of State for the U.S. Government to insist that the Ukrainian government recognize the Carpatho-Russians living in Transcarpathia as a distinct ethnic group within Ukraine. For copy of full document write: Office of Bishop, 312 Garfield St., Johnstown, PA 15906.

TRAVEL NEWS from what was once the Soviet Union continues to be spotty. There is a weekly newsletter which gives useful information. For a free copy and a map of the Moscow Metro send $1 and a self-addressed stamped business-size envelope to Soviet Travel News, Box 636, Newark, NJ 07101.

AKAFIST, a Russian Male Chamber Choir from Moscow, has released a digitally recorded recording. Send $17.45 to receive a CD and $12.45 to receive a cassette postpaid. Order from "Akafist," Box 2304, Warminster, PA 18974.

THE FIRST ORTHODOX ORPHANAGE will be started in Tijuana, Mexico by a Pan-Orthodox effort in Southern California. Services are being held by Fr. Jose Raul Valencia, who has spearheaded the effort in Mexico. It is estimated that $200,000 is needed to complete the project. For info: Project Mexico, 4949 Alton Pkwy, Irvine, CA 92714 or call (714) 960-4561.

A HISTORY BOOK on Carpatho-Russian and Galacian immigrants in Pennsylvania is being researched by R. Custer, 959 E. Pine St., Palmyra, PA 17078-2822. He needs old church calendars, dedication books, letters, oral history. Don't throw away these items. Contact him.



AUGUST IS RICH

When we turn our church wall calendars to August, we find that half of the days are printed in red, indicating a special Holy Day. Besides this, over half are pink, indicating fast days. The sheet looks as colorful as is the month itself full of flowers in gardens and fields.

Some of the Holy Days are placed into categories. The Procession of the Cross (Aug. 1/14), Transfiguration (Aug. 6/19), and The Icon Made Without Human Hands (Aug. 16/29) are known as the Three Saviour (Spas) days.

The Dormition (Aug. 15/28) and the Transfiguration (Aug. 6/19) are two of the twelve major Holy Days in the church.

Then there are five new saints which were placed on the calendar during the past decade. There are SS Herman (Aug. 9/22), Tikhon of Zadonsk (Aug. 13/26), John of Rila (Aug. 18/31), Job of Pochaev (Aug. 28/Sept. 10), and Alexander Nevsky (Aug. 30/Sept. 12).

The Dormition Fast begins on Aug. 1/14 and extends until Aug. 15/28. The day of the Beheading of St. John on Aug. 29/Sept. 11. Of course, Wednesdays and Fridays are fast days throughout the month.

Some people complain about the sameness of the Divine Liturgy. They are encouraged to participate in three of the days on the calendar and see what a wealth of beauty there is in the service. Sunday School teachers and parents should include the children in participating in the Procession with the Cross and the blessing of water on Aug. 1/14, and the blessing of fruit on the Transfiguration Aug. 6/19 and the blessing of flowers and where the tradition is held — the venerating of the shroud of the Mother of Jesus on the Dormition Aug. 15/28). So sad to see so few children in church on these days.

•Pluck out

and dishonesty might become the foundation of our image in the eyes of others. We can become trapped by a false image. In extreme cases, we would be so torn by fear and hopelessness that our psychological state could only be described as "hell."

Jesus' healing wisdom is that we must learn to admit our mistakes. We must acknowledge to ourselves and others, as soon as possible, that we have made a wrong choice. When we do this we feel a sting at first. Our pride is hurt a bit. Our vanity may be wounded. But in the end these pains are minor compared to the torment of a life of concealment.

The positive side of this teaching is that once we have admitted our errors, we have taken a significant and courageous step toward our spiritual and psychological growth. The initial pain is followed by a wave of elation. We suddenly realize relief from the weight of the burden. We are ready for a new and healthier life.

WHAT'S IN A NAME

On July 24/August 1 we find the names of SS Boris and Gleb on our calendar. They were the sons of St. Vladimir, who brought Christianity to Rus 1005 years ago. They had an elder half-brother, Svyatopolk.

Svyatopolk wanted to inherit the position of his father who died in 1015. He felt that he had to get rid of these two half-brothers who were standing in the way. He murdered them. They may be classified as pacifist for they didn't want their guards to fight and defend them, as they rather faced death than have these faithful men die. The highest motives were attributed to their attitude of resignation, their unwillingness to repel injustice to themselves by force by violently oppose their older brother. They were reverenced as "passion-bearers," voluntary sufferers for Christ's sake, and were added to the Saints' Calendar.

They are listed as Boris and Gleb on the calendar, but their baptized names were Romanus and David. They were thus the first Boris and Gleb to be added to the list. Interestingly enough, the same is true of their father. He is listed as St. Vladimir. His baptized name was Basil.

Dabs of Thoughts

Epiphanius in the 4th century called those people who believed that Mary lived with Joseph as his wife and had children with him Anticomarianites. He coined this word meaning "opponents of Mary." Many denominations today hold this belief and differ from the Orthodox who believe that Mary was an ever-virgin.

Do churches like persons get introverted? Do they get inbred baptizing only children of their own sons and daughters? Are they getting so settled on their delectable mountains that they are fast becoming just sanctuaries — havens of escape and refuge rather than places of vision?

In the early post-biblical church, martyrdom came to both male and female. The acts of the martyrs portray the courage of many women (Thecla, Perpetua, Agnes, Agatha, Felecity, to name a few), who were renowned as shining examples of fidelity to the commitment to Christ. Some of the greatest male leaders, e.g., Cyprian of Carthage and Athanasius of Alexandria, who felt that they were more useful to the church alive than dead, hid at times of persecution, but were later criticized and had to justify their actions. The women, however, met death bravely. In our day, many women kept the churches open fearing neither reprisal or death from the communists.

In times past, when people raised their own food and had their own orchards and fruit was not available all year 'round, it was customary to not eat fruits of the orchard until the Holy Day of Transfiguration when the first fruit to ripen had been blessed in the church. In present days, fruits are purchased, blessed and shared with those in the church. Those who have fruit trees, bring their choice fruit to the church on this day.

What has happened to the celebrations on the Name Days of the parish? At one time, special services followed by picnics or banquets were held, and people from other parishes came to help in the celebration. Why not resurrect this practice and bring it up-to-date by inviting priests and parish members from other jurisdictions? Pan-Orthodoxy at the local level in action.

FR. ALEXIS TOTH: THE NEXT SAINT?

One hundred and one years ago, Fr. Alexis Toth, along with his parish in Minneapolis, Minnesota, was united to the Holy Orthodox Church. It was the beginning of a unique journey of one priest and is the starting point for deeper study about his place in the historical development of Orthodoxy in America.

Fr. Toth, along with 365 of his parishioners, were received into the Church by Bishop Vladimir (Sokolovsky), who was the bishop in America from 1888-1891. This momentous occasion occurred on the Sunday of Orthodoxy on 25 March 1891. It is prophetic that another name for this day is The Triumph of Orthodoxy.

Fr. Toth did not remain in Minneapolis very long. He was petitioned by a Uniate parish in Wilkes-Barre, PA to come to their area and discuss the hiatus in their religious situation and those of many in the area who had recently immigrated from the Carpatho-Russian and Galician region of the Austro-Hungarian Empire.

He answered their plea and from December 1892 until has death on 7 May 1909 in Wilkes-Barre he unselfishly devoted himself to receiving many into Orthodoxy. He accomplished this by going out to the many parishes and telling them what he believed. He was a workaholic busily writing, preaching, and teaching for long hours every day.

Fr. Toth had been sent to America as a missionary for the Uniate Church. One of his first acts was to call a meeting of the 10 Uniate priests of the Wilkes-Barre, PA area for 29 October 1890. Of these, eight attended the meeting, which was held in the rectory; two did not attend and gave as their reason the fact that they felt the meeting should have been held in a hotel.

Fr. Alexander Dzubay, from Kalnik, which was in the Uzhorod Diocese in Carpatho-Russia, was the pastor of the Wilkes-Barre parish. He was a widowerer like Father Toth; his wife died after only one year of marriage. He vacillated. He became Vicar General of the Uniate Churches in America; received Orthodoxy and was consecrated in August 7, 1916 as Bishop Stephen and assigned as Bishop of Pittsburgh. He returned to the Uniate Church in 1924 and died in 1933 in a Roman Catholic Monastery-Graymoor ignored and forgotten. No trace of any activities can be found after 1924.

The Uniate priests who met in Fr. Dzubay's rectory that October in 1890 made known to their superiors that they were either being ignored by the local Roman Catholic bishops who had jurisdiction over them or they were treated with hostility. They were distrustful of each other. The Uniates, despite the lack of acceptance by the Roman Catholic bishops, decided to continue their task, which had been assigned them by their "Carpathian" bishops in the old country. Of the priests who were at the gathering, four accepted Orthodoxy only to return to the Uniate Church. Only Fr. Toth remained true to the Orthodox Church.

The situation was in great flux. Finally the Hungarian government brought its influence to bear.

(to be continued)

•In the Home

1:3-9 and Mark 6:14-30. On this day, by tradition, people abstained from eating food which reminded them of a head, such as cabbage. None would eat on a flat plate. Use your ingenuity and follow this old and precious tradition.

If you have followed some of these traditions, hasn't this made the Holy Days more meaningful?

PRESS FUND

No one can do everything by themselves. We have reached our forty years of publishing with the help of many people, especially those who have contributed and are contributing to this fund to help us meet our evergrowing costs. We have no expensive office machines or fancy stationery. We try to keep our costs down so that we can continue to get the message out. Spasebo. Thank you for your help. Dorothy Demianovich, Anonymous (13), Elizabeth Kovach, Vera Kolos, Sam and Linda Boris, Sonia Glovach, Ethel Watlock, Mary Kobani, John Mohan, Helen Durniak, Alexander Glover, Anna Rosko, Sacred Orthodox Order of St. John of Jerusalem Knights Hospitaller, Anna Byza, Nicholas Libertin, Mr. and Mrs. Leo Sakovich, Mary Hanaieff, Anna Adams, Helen Cudlic, Dorothy Slusarz-Burochonock, Irene Allen, Kathleen Petrochko, Olga Peck, Alexandra Spanovic, Olga Moscowitch, Vladimir and Agnes Fryntzko. We were also given a donation from Mary Lepa and were told that it was the last check she had made before her death.

Eternal Memory

Roy Snyder in memory of his mother, Anna, who died July 1, 1981. Marjorie Fecich in memory of Michael Fecich. Nicholas and Mary Homa in memory of their son Ronald Nicholas. Matushka Josephine Felenchak in memory of her husband V. Rev. Peter Felenchak, father Peter Kwochka, brother Peter Kwochka and Jim DiFlorio. Father and Matushka Stroyen in memory of Alexander Pogrebniak, M.D., John Hubiak and Jennie Szewczuk.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareya,

Yak tam kolo vas? Toot shitko OK, noh yah mam takee sore throat ee yah dumam zhe yah scrazuyou trying to make me staree hear me.

Me staree neh chuyeh dobree. Ohn neh admit do toho. Yah neh znam chee ohn mah hearing problemsu chee ohn tunes me out. Sometimes yah mushu povestee yehmu dva che tree times then yah starting to kretchatee. A ohn barz takee mad ee prosit chemu yah hollering. Kolee yah kazhu zhe yah already told him three times, ohn takee barz upset nah meneh, ee kazhe, "You think I'm deaf?"

Yah dumam what I gotta do? Yah neh moshyou tak zhetee. Finally, yah dumam zhe yah dam yehmu dose of same medicine. Kolee ohn doh meney budey talking yah will tune him out ili budyu saying — what? what? Ohn neh lubit tot situation ee decided to ask his friend — takee neighborhood philosof shto he ought to do. Philosof skazal yemu to try an experiment. Me husband bral yeho advice.

Tot vecher kolee yah peeling bandurkee nah supper standing with me pletchee doh rooma, me husband stood in the dining room dveree ee zvidae, "Can you hear me?"

Yah nech neh kazhu. Then ohn prehol a few steps closer ee asked, "Chewyesh meneh?" Yah nech neh kazhu no yah could hardly trematesa from laughing.

Then ohn preshol closer, "Can you hear me?" Again yah nech neh kazhu. Ohn panicoval — duma mozhe yah barz hluha.

Then ohn stood close to me ee zvidaesya, "Hanya, chewyesh meney?" Yah very teeho answered — "For the fourth time — yes!"

Yah neh znam shto ohn ee philospf balakalee — noh me husband zrobil appointment in ear clinic.

Budte Zdorovi
Shouting Hanya

ALASKA FUND

There are so many pleas of help from so many places that it is easy to forget our Orthodox in Alaska, where Orthodoxy was introduced on the American continent almost 200 years ago. Helping to send literature to combat the many groups who are working to eradicate Orthodoxy there at the present time are Alex G. Ratica, Ethel Watlock, Mary Kobani, Mary Homa, Anonymous (3), and Anne Pruski in memory of her sister Mary Pruski, who died on April 28 of this year.



EDITORS' NOTES

Last month, we wrote about church life in the villages of Seredne and Novoye Davidlovo in the Carpathian Mountains. These are not isolated villages, they each have a population of about 5,000 people and lie very close to the main route between Uzhorod and Mukachevo and between Czechoslovakia and the main cities in the Ukraine.

Here in the U.S. we are in the nostalgia for the 40's and 50's bringing back the music and styles and even talking much of the lifestyle of that period. Life in these villages is being lived as if it were the 40's and 50's. Everyone has a few chickens scratching around in the fenced yard, a pig, perhaps a goat for milk and rabbits. Those living on the outskirts of the village may have a cow. We saw old people and children stick in hand "watching" the cows so that they wouldn't wander off. We were told that many people did not have cows because it was too hard to gét feed. The other animals could be fed in a way they had devised to overcome the shortage of grain. They bought bread, soaked it in water, crumbled it and fed it to the animals. Even though the chickens forage outdoors, they don't lay many eggs. We were served eggs only once and the Easter baskets presented for blessing had only a few eggs in them.

Everyone has a substantial garden. This is their main source of food. Relatives who live in the cities come to help in the garden so that they can share in some of the harvest. We had taken a few packets of seeds in our baggage. The corn was shared by many families, each taking a few to plant in their garden. They were so treasured, we were sorry we had not taken more.

When we rode the overnight train between cities in the USSR last July, we noticed many older ladies on the platform, loaded down with fresh vegetables and even pickles in gallon containers. On this trip we found that bartering is a way of life. The older women of the village, take their produce to the cities and either barter or sell the produce and buy necessities which they cannot get in the village. What astonished me is that they may travel hundreds of miles on the overnight train in this process. Since mass transportation is cheap, and they hauled as much as they could lug or pull, their trip would be profitable. Two of our relatives told us of a hilarious incident which happened to them in Moscow where they had gone to sell horseradish for which their area of the Carpathians was famous. Uzhorod to Moscow is about 1,000 miles. During the winter, they may take dried mushrooms to sell.

Most women work outside the home. Their time is taken up with work, garden, animal care and housework, which is difficult because they do not have the microwaves, clothes washers and dryers, not to mention dishwashers, mixers, blenders, etc. which we enjoy. Their life is hard and the younger women who live in the cities want to put it behind them — but the shortage of food drives them to continue.

We went to a market. Stall after stall of nothing but radishes being sold. We did notice a few women selling something green. We went to have a closer look and found that they were selling cabbage leaves. To purchase, you asked for a certain number of leaves. There is no going to the local supermarket and buying food from all over the world and having a variety all year 'round.

We shall continue the story about our impressions next month.

THE CANONICAL TRADITION (no. 3)

Canon Law in the Christian Society. The law which emerged from the earliest times developed in response to the needs of the ecclesiastical community. During both good and bad periods of the Church's history, her law has adapted itself constantly to the circumstances of the time, up to the present day. The collections of laws which the Church has promulgated in no way detract from her exalted status and sacred character. They reflect a certain imperfection; however, this imperfection lies not in the institution of the Church but in those individuals of whom it is composed. As an institution of divine origin composed of human beings, the Church is at the same time both a human and a divine institution. It might be said that it is at the crossroads of the finite and the infinite, the created and the uncreated, the human and the divine.

Our Lord entrusted the work of salvation to His Church — that is, to human beings. Because of this, He gave the Church roots in history and subjected her to temporal contingencies. It is in the Church and through the Church that human beings must in principle attain their salvation. When we speak of the Church, we speak of a society. As such, she is governed by rules which determine her organization and her relations to her members and to those outside her fold.

Finally, it must not be forgotten that the Church is not to be identified with her rules. The Church indeed has rules, but she has much else besides. She has within her treasures of another order and another value besides her canons. She has her theology, her spirituality, her mysticism, her liturgy, her morality. And it is most important not to confuse the Gospel and the *Pedalion* (collection of canons), theology and legislation, morality and jurisprudence. Each is on a different level and to identify them completely would be to fall into a kind of heresy. The canons are at the service of the Church; their function is to guide her members on the way to salvation and to make following that way easier.

The Church's legislation is only one aspect of her life, and above all does not represent her essence. The Church is the Mystical Body of Christ; however, her presence in history necessarily has brought forth a juridical system and juridical institutions. Law indeed has its purpose in the Church and is justifiable. But it must also be recognized that this law is of a special character. The uniqueness of canon law, which sets it apart from secular law, is due to the special character of the Church it serves. Because it shares to some extent in the exalted mission of the Church, it differs from all other systems of law.

(to be continued)

Lewis Patsavos, Ph.D.
Orthodox Canonist

•Kitchen Corner

taste. Stir and remove from heat. Stir from time to time as it's cooking to allow steam to escape. Use for any of the reasons stated above or freeze.

MISSION FUND

Helping to send **The Orthodox Herald** to areas other than Alaska to help do "mission" work are: Margaret Pysarchyk, Mary Homa, Ethel Watlock, Alex G. Ratica and Shirley Sass.



When deciding which recipe I would share with you, I went to a box where I keep the recipes which I refer to most often. Right on the top was my recipe for mushroom filling. Since mushrooms are plentiful this time of year, you might choose to make the whole recipe and divide it into several parts and freeze the baggies until needed. I use the filling with rice for holupki, add cream or milk and a bit of sage and make cream gravy, use as a filling for perohi, which I make bite size and serve with soup or borsch, or I add it together with a few cubed potatoes to dried mushroom or onion soup.

I first halved the recipe as I was trying to duplicate the filling in chicken kvitka, a dish we served in Russia last July. I have the ingredients down for the filling and the chicken coating, but I must now get the right amount of both to work out right. Meanwhile, we are enjoying Chicken Kvitka at home, and I have found out why it has the colorful name — Chicken Flower. When it is cold and cut into slices it looks like a flower. Now for the filling.

Mushroom Filling

¼ lb. dried mushrooms (about)
2 lbs. fresh mushrooms
4 medium onions
1 cup butter
2 teas. salt
2 teas. black pepper
½ cup dry fine bread crumbs
juice lemon

Soak dry mushrooms (use about a cup dried). Place in saucepan with enough water to cover, adding the water to that the mushrooms were soaked in. Bring to boil, lower heat and simmer ½ hour. Add water as necessary. Cool. Meanwhile, wash fresh mushrooms. Chop very fine and set aside. Saute in oil or butter until wilted. Add chopped fresh mushrooms and cook over low heat, stirring often. Strain dried mushrooms, save liquid. Chop fine and add to fresh mushroom mix. Cook until mushroom mixture is almost dry. Season to taste. Add bread crumbs and only enough lemon juice to

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1. Matthew 10:37-11:1
2. 9:27-35
3. 16:1-6
4. 16:6-12
5. 16:20-24
6. 16:24-28
7. 17:10-18
8. 12:30-37
9. Matthew 14:14-22
10. 18:1-11
11. 18:18-22; 19:1-2; 13-15
12. 20:1-16
13. 20:17-28
14. 21:12-14, 17-20
15. 15:32-39
16. Matthew 14:22-34
17. 21:18-22
18. 21:23-27
19. 17:1-9
20. 21:43-46
21. 22:23-33
22. 17:24-18:4
23. Matthew 17:14-23
24. 23:13-22
25. 23:23-28
26. 23:29-39
27. 24:13-28
28. Luke 10:38-42; 11:27-28
29. Matthew 19:3-12
30. 18:23-25
31. Mark 1-9-15

BIBLE STUDY

Many of us are familiar with verse 2 of chapter 18 of Matthew which is only part of the reading for Monday, August 10. Much of this reading has to do with children and how we should care for them. It tells us that "their (the children's) angels always behold the face of my Father who is in heaven."

In the time of Jesus, the Jews had a very highly developed system of studying angels. This study has become to be known as angelology. They taught that every nation had its angels as well as every natural force as the wind, rain, etc. Even every blade of grass had its angel.

So they taught that every child had its guardian angel. We Orthodox believe that every child as well as adult has a guardian angel. In the Divine Liturgy there is a prayer for "an angel of peace, a faithful guide, a guardian of our souls and bodies." This clearly specifies the function of our guardian angel.

When Jesus said that these angels behold the face of God in heaven it meant that they have the right of direct access to Him. The picture given is of a great royal court where only the most favored ministers and officials have direct access to the king. In the sight of God children are so important that their guardian angels have the right of direct access to the inner presence of God.

What great possibilities are locked up within a child! Everything depends on how he is taught and trained. The possibilities may never be realized. They may be stifled and stunted; that which might be used for good may be deflected to the purposes of evil; or they may be unleashed in such a way that a new power for good may flood the earth.

It is the responsibility of the parents, teacher, of the Church and of any of us when we are with a child to see that his dynamic possibilities for good are realized. To stifle them, to leave them untapped or to twist them into evil is a sin before God. We will be dealt with severely if we abuse children, neglect them or fail to teach them correctly.

•Friendliness

at the further end. This seems unbelievable but it is true, and we found not an isolated incident.

5. **Let your friendliness extend beyond the building walls.** Let it be expressed by a continuous flow of concern and good deeds.

Where have our Orthodox parishes lost friendliness? Most of us can remember our father bringing someone home to share Sunday dinner even if it consisted of soup and bread. Most of us can remember standing around after the Liturgy while our father seemed to talk endlessly to some visitor or someone who belonged to the parish. Let's resurrect this tradition of friendliness.